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THE LIFE of IRENÆUS.

(Abridged from Cox's Lives of the Fathers.)

IRENÆUS, the celebrated Bishop of Lyons, was a Greek by birth, and probably a native of Smyrna. Nothing is now known with certainty respecting his family, or the time of his birth: * it is probable that his parents were in easy circumstances, as he received a liberal education, whereby he was qualified to write an important work against heretics, which has rendered him deservedly illustrious amongst the primitive fathers. It was the privilege of Irenæus, in early life, to be instructed in the essential doctrines of Christianity by two venerable saints, Papias, Bishop of Hierapolis, and Polycarp, Bishop of Smyrna; both of whom had been disciples of the apostle John.

It is highly probable that Irenæus continued but a short time with Papias, and that he chiefly resided with Polycarp at his native city. Kindnesses received in youth, especially if they be of a religious nature, make an indelible impression on a well-disposed mind. Irenæus always retained a grateful recollection of this venerable instructor; and treasured in his memory, even to his dying day, the most minute circumstances of his conversation with him.

In his epistle to Florinus he remarks, "The instructions of our childhood grow with our growth, and adhere to us most closely. I can describe the very spot in which the blessed Polycarp sat and discoursed;—his coming in and going out;—the manner of his life, and the figure of his body;—his discourses to the peo-

* Tillemont places his birth about the year 120; and Du Pin, a little before the year 140.

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ple;—the accounts he gave us of his conversations with John and others who had seen the Lord; and how he rehearsed their sayings, and what things he had heard from them respecting our Lord, his miracles, and doctrines. These things, through the mercy of God bestowed upon me, I heard with attention, and copied them out, not on paper but on my heart; and ever since, through the grace of God, I have retained a distinct recollection of them."

It is not improbable that Irenæus attended his venerable preceptor, upon his journey to Rome, about the year 158, where he travelled, as was mentioned in a former narrative, to consult with Anicetus respecting the Paschal controversy. From hence he is reported, at Polycarp's desire, to have sailed to France, then called Gaul, to officiate as presbyter under Pothinus, the laborious and successful Bishop of the Church at Lyons.

The Gospel is supposed to have been first introduced into this city by some Christian merchants from Asia, who traded thither; and afterwards on their requesting Polycarp to recommend to them a suitable pastor, Pothinus was appointed to occupy that important station. When will moderns, with all their enlightened views and improvements, learn to make navigation and commerce subservient to the propagation of Christianity? Thrice blessed, indeed, is that merchant, who, in his intercourse with Heathen nations, forgets not, amidst the various articles he offers to their notice, to recommend the pearl of great price, THE GLORIOUS GOSPEL OF THE BLESSED GOD!

For several years Irenæus laboured in this populous city under the direc-

tion of Pothinus; and no where did the power of genuine piety more evidently appear than among their people. Great numbers of persons were, through their means, converted to the Christian religion, whose holy and consistent lives, and the patience with which they afterwards endured the most severe afflictions for Christ's sake, rather than renounce their religion, demonstrated the reality and depth of their piety.

At length, in the year 177, this Church, which had hitherto experienced a freedom from outward trials, was harassed with the united fury of an enraged people, a Pagan priesthood, and a cold blooded philosophical emperor. The persecution appears to have originated in a popular tumult between the Christian and Heathen worshippers, during the continuance of which numbers of the former were cast into prison, and their slaves, by threats, promises, and torture, were prevailed on to accuse them of crimes which had no existence, and of opinions which they never held. Amongst the various enormities which were laid to their charge, they were especially accused of eating human flesh, and committing the grossest incest and impurity. By these means the populace were for a time incensed to madness against them. Even those who had formerly been attached to them by kindred, affinity, or friendship, were transported beyond all bounds with indignation. In the mean time, the magistrates gave credit, or rather pretended to give credit, to the testimony of servants against their masters; and, in defiance of the dictates of common justice, put the Christians to the rack; endeavouring, by torments of various kinds, to extort from them a confession of the crimes they were charged with. In vain was it that these unfortunate people persisted, with the utmost constancy, to the last, to assert their innocence. Their punishment had been pre-determined; and they were pronounced guilty, and consigned over to various kinds of death.

At length the fury of the populace and magistrates was for a short time

restrained by some of the confessors pleading the privilege of Roman citizenship. The governor, in consequence, wrote to the emperor, and waited for his instructions. The interval which this circumstance occasioned, though of short continuance, was attended with the most important and spiritual advantage to the persecuted church. To adopt their own language; "The unbounded compassion of Christ appeared in the patience of many. Dead * members were restored to life by means of the living; the martyrs became singularly serviceable to the lapsed; and thus the Church rejoiced to receive her sons returning to her bosom. By these means most of those who had denied Christ were recovered, dared to profess their Saviour, and again experienced the Divine life in their souls. They approached the tribunal; and (their God, who willet not the death of a sinner, being again precious to their souls,) desired a fresh opportunity of being interrogated by the governor."

The anxiously expected answer from the emperor at length arrived; and the fury of their enemies was again freed from restraint. Aurelius gave command that "the confessors of Christ should be put to death; and that the apostates from their Divine Master should be liberated." It was, during the general assembly, held annually at Lyons, and frequented from all parts, that the Christian prisoners were again exposed to the populace. Having been once more examined by the governor, those who were Roman citizens were beheaded, and the rest were exposed to wild beasts. Now also it was that our Redeemer was magnified in those who had apostatized. "Being questioned separately from the rest, as persons soon to be set at liberty, they made a confession, to the surprise of the Heathens, and were added to the list of martyrs. A small number, indeed, remained in apostacy; but they were persons who possessed not the least spark of Divine faith, had no acquaintance with the

* Dead in their spiritual affections.

riches of Christ in their souls, nor any fear of God before their eyes. By their life they had brought a reproach on Christianity, and had evidenced themselves to be the children of perdition; but all the rest were added to the Church.*

And now the fires of the adversaries broke out, and raged with inconceivable fury, whilst a noble army of martyrs, of both sexes, and all ages and ranks in life, bore a glorious testimony to the grace of God, who enabled them to triumph over all the cruel and malicious purposes of their persecutors. Amongst the various martyrs, who suffered at Lyons during this persecution, were Pothinus, the Bishop; Sanctus, a deacon; Maturus, a late convert; Ponticus, a youth of fifteen; and Blandina, a female slave.

The venerable Bishop Pothinus, although upwards of ninety years of age, and very infirm and asthmatic, after having suffered a variety of ill treatment, was spurned, kicked, and pelted, by the people; each thinking himself deficient in zeal, until he had personally insulted this aged saint. He was then thrown into prison, almost breathless; and, after two days, expired.

At the commencement of the persecution, some of the martyrs, who were then in prison, more anxious to maintain the purity of the Christian faith than to provide for their own safety, wrote an epistle to Eleutherus, Bishop of Rome, warning him of some of the popular errors of the day, and bearing the most honourable testimony to Irenæus, who was deputed to carry their epistle, as a presbyter of eminent zeal and piety. Immediately on his return to Lyons, Irenæus was unanimously appointed Bishop of the place, in the room of his venerable friend Pothinus, who had already been crowned with martyrdom.

Never, perhaps, did a minister enter on a charge under more distressing circumstances. Dreadful persecutions assailed the Church without, and subtle heresies soon after began

to harass it within; whilst his office eminently exposed him to the attacks of every enemy. Paul's emphatical language will accurately describe the labours and sufferings which a Bishop in that day must necessarily expect;—"in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Surely, under such circumstances, no one would enter upon the sacred office, unless it were his "earnest expectation and hope, that Christ should be magnified in his body, whether it were by life or death."

How long the torrent of persecution raged through the streets of Lyons, is uncertain. Let us hope that it was but of short continuance: probably it spent itself by its own violence. In the mean time a protector of the oppressed Christians was growing up in the very family of the persecutor. Commodus, the son and successor of Aurelius, though a most worthless and profane prince, was, in one respect, more just and equitable than his father. During the whole of his reign he granted peace to the Church of Christ throughout the world.

Irenæus appears to have been admirably calculated for the important situation in which he was placed. The diligence wherewith he applied himself to the duties of his ministry was not more exemplary than the assiduity with which he employed his pen in defending the religion of Christ. He ably refuted the various heresies of the day; the number and malignity of which afford a lamentable proof of the corruption which was already creeping into the Church. In this kind of writing, indeed, he appears particularly to have excelled. He traced the different heresies through their endless ramifications, pointed out their evil tendency, and then contrasted them with the sacred religion of inspiration.

Of the various works which Irenæus composed, his treatise against heresies, in five books, is almost the only one of which any traces remain. This work was written in Greek; but the original has long since been lost;

* Epistle of the Churches of Vienne and Lyons.

and it now exists only in an ancient and barbarous Latin translation, with the exception of several fragments preserved by Epiphanius, Eusebius, and other ecclesiastical writers. Notwithstanding, however, all its present disadvantages, it still displays in many parts much perspicuity of thought, and brilliancy of expression; and it was, doubtless, at the time of its publication, highly beneficial to the cause of Christianity.

An author, who has paid considerable attention to the religious opinions of the early Christians, has made the following remarks on this interesting subject: "The fathers of the three first centuries appear to me to be unanimous in stating that all goodness is from God, and that without Divine grace no man can have faith, hope, or charity, or obtain eternal salvation: they also appear to me to be unanimous in stating, that every man possesses a freedom of action, that he is not a slave to uncontrollable destiny, but is master of himself to choose good or evil, life or death. If there be a seeming or a real inconsistency between these two statements, it must be attributed to the nature of the subject itself; 'in which there is,' to use the words of Hooker, 'a gulf, which, while we live, we shall never fathom.' I have no doubt that the fathers thought that 'God our Saviour would have all men to be saved, and to come to the knowledge of the truth.'"

The same writer shortly afterwards adds, "The whole Epistle of St. Clement to the Corinthians is an exhortation to Christians, that being justified by faith they should, by obedience to the motions of the Holy Ghost, attain salvation. Justin Martyr makes frequent use of the term *αυτεξουσια*, as applied to man's choice of good and evil; and all succeeding fathers use phrases of the same import."

A person of the name of Victor was at this time† Bishop of Rome; "a man," remarks Dr. Cave, "furious and intemperate, impatient of contradiction, and who let loose the reins of an impotent and ungovernable pas-

sion."‡ Alas! how lamentable to read that, at so early a stage of the Church, a person of such a character should be found occupying so important and responsible a situation!

"Nothing," observes Jerome, "is more unseemly than a passionate instructor, who, when he ought to be an example of gentleness and humility to all, is distinguished on the contrary by fierce looks, trembling lips, intemperate noise, and unbridled revilings. Such a man, instead of, by persuasion, recalling to righteousness those who wander, by harshness precipitates them into greater evil."

Victor, perceiving that the Asiatic Churches were unwilling to attend to his injunctions respecting the festival of Easter, inveighed against them in vehement terms; and finding that, notwithstanding his fulminations, they continued contumacious, as if he felt the spirit of the future papacy residing in him, he proceeded, without farther ceremony, to excommunicate them.

The Eastern Churches, in the mean time, little intimidated by the threatenings of Victor, firmly, but temperately, justified their conduct, alleging that they ought to obey God rather than man. Even those of the Bishops, who agreed with Victor on the point at issue, disapproved of his spirit, and strongly urged him to pursue a more temperate course. The progress of this unhappy dissension was at length stopped by the wise and moderate remonstrances of Irenæus, who wrote several pacific letters on the occasion. At last he expostulated with the proud prelate himself, and referred him to the conduct of Polycarp, and Anicetus, his predecessor, on that very controversy. "The presbyters, who preceded you," he remarks, "communicated with those of their brethren, who differed from them in opinion on this subject: neither did it occasion a disagreement between the blessed Polycarp, and Anicetus, Bishop of Rome, who retained each his own sentiments without contention; and Anicetus, as a mark of respect,

* Collinson's Bampton Lectures. † A. D. 196.

‡ Cave's Life of Irenæus.

permitted Polycarp to administer the Eucharist in his own church."

In consequence of the exertions of Irenæus, a cessation of strife took place, and each party agreed amicably to retain their own customs, without censuring those who differed from them. The name, indeed, of our pious prelate seems well to have corresponded with his general character. He was a *lover of peace*, and a *peace-maker*. At the same time his candour never degenerated into indifference. Few men appear more happily to have blended genuine candour with holy zeal; faithfulness in bearing testimony against evil with the tenderest compassion for the offending person; a constant aim to promote the highest degree of piety in himself and others, with a readiness to make every charitable allowance for the failings of good men.

The outward peace, which the Church had now enjoyed for several years, was at length, in the year 202, succeeded by a bitter storm of persecution. Although, in his younger days, the emperor Severus had been a cruel opposer of the Christians, yet, during the ten first years of his reign, he manifested little enmity against them. Tertullian, indeed, informs us, that, in consequence of his having been miraculously cured of a disorder by a Christian, whose name was Proculus, he retained him as long as he lived in his palace; and, indeed, during that period he appears to have discovered no small predilection in favour of the Christians. The benefit, however, which he had received, though for a time it thus seemed to influence him, by no means changed his heart, or produced any radical alteration in his feelings respecting them.

Real gratitude is as a stream supplied by a perennial fountain; but that which springs up on some extraordinary occasion in an unfeeling breast, is like a summer's flood, powerful in its first effects, but of short duration. A man of this character is not unfrequently glad to free himself from the burden of obligation; and on some affront, real or supposed, will rejoice to return an injury for a re-

ceived kindness. Such was the conduct of this savage tyrant. *Cruel and unrelenting*, as his name implied, finding that the Christians would not cease, at his command, to propagate their doctrines, he forgot all his former obligations and promises, and sacrificed their lives at the shrine of his cruelty and offended pride.

The storm of persecution fell, on the present occasion, with the greatest weight at Alexandria; but it was also felt in other parts of the empire, and particularly, if we may credit Gregory of Tours, at Lyons; to which place the attention of the emperor was the more likely to be directed, as he had probably been governor of that province during the persecution, which raged in the time of Aurelius. Thus was Lyons once more dyed with the blood of the martyrs!

The only account we have of the transactions which took place in this city during the present tremendous season, is given by the above-mentioned author; and, as it is not contradicted by more ancient writers, it may be considered as in the main authentic. He informs us, that after Irenæus had undergone much preparatory torture, he was put to death, and with him almost all the Christians of that populous city. The emperor is supposed to have been an eye-witness of this persecution; and, indeed, the great numbers that are said to have suffered agree but too well with the temper of this cruel prince, who had previously conceived a particular displeasure against the citizens of Lyons, and more especially against its Christian inhabitants.

Thus lived and died Irenæus, Bishop of Lyons; a man eminently distinguished for his love to God, and his solicitude for the salvation of his fellow-creatures. In zeal, in disinterestedness, and self-denial, it would be difficult to find his superior. In order that he might promote the best interests of his fellow-men, he deemed no dangers or difficulties too great to encounter. To accomplish this glorious design he submitted to learn the barbarous language of the country, and scrupled not to exchange the com-

forts and refinements of his native land for the rude manners of an illiterate and uncultivated people. Every Christian reader will admire this example of pious zeal and benevolence. And contemplating the yet deplorable state of many nations with respect to Christian light, such an instance, it may be hoped, will stimulate those who have ability, to promote the progress of the Gospel amongst the Heathen; and some even to join the few who have hitherto offered themselves as missionaries in so great a service.

A short character of the writings and life of this eminent father, drawn by a celebrated French ecclesiastical historian, shall close this account of him:

“The style of St. Irenæus (as far as we can judge by that part of his works which yet remains) is succinct, clear, and strong, but not very sublime. He declares himself, in his preface to the first book, that the elegance of a polite dissertation ought not to be sought for in his works; because, residing among the Celtæ, it is impossible but that he should utter many barbarous words; that he did not affect to discourse with eloquence or ornament, and that he knew not how to persuade by the force of his expressions, but that he wrote with a vulgar simplicity. He takes more pains to instruct his reader than to divert him; and he endeavours more to convince him by the matter which he propounded, than by the manner of expressing them. It cannot be doubted, that he was a very profound scholar in all sorts of knowledge, as well profane as sacred. He perfectly understood the poets and philosophers. There was no heretic of whose doctrine and arguments he was ignorant. He had an exquisite knowledge of the Holy Scriptures; he retained an infinite number of things which the disciples of the apostles had taught by word of mouth; and, lastly, he was exceeding well versed in the history and discipline of the Church, so that nothing can be more literally true than what is attested of him by Tertullian, *Irenæus omnium Doctrina-*

rum Curiosissimus explorator. Moreover, his learning was accompanied with a great deal of prudence, humility, efficacy, and charity; and it may be justly affirmed, that he wanted nothing that was necessary for the qualification of a good Christian, an accomplished Bishop, and an able ecclesiastical writer.”*

*A Persuasive to frequent Prayer.
From Archbishop Sharpe.*

THE shameful neglect and unpardonable disuse of this great and important duty of prayer is not to be accounted for. Men are glad of any pretence in the world to be excused from it; and when they do come to perform their devotions, how soon are they weary of them! As if, indeed, prayer was one of the greatest burdens that God could lay upon human nature. Whereas, in truth, if our lusts and passions were out of the way, and men could be brought to the liberty of considering things equally, we should be convinced, that there is no work that a man can apply himself to, no action that he can perform, to which there are greater invitations, greater motives; nay, I was going to say, greater temptations of all sorts, than to this of prayer.

Suppose one would set himself to persuade any of us to the practice of some thing which he hath a mind to recommend unto us: what more effectual method could he take for the carrying of his point, than to lay before us the common heads of argument, by which all mankind are prevailed upon to undertake any business or action? And then to convince us that the thing he would persuade us to, is recommendable upon these accounts: as for instance, that it is a thing fit, decent and reasonable to be done; nay, that it is a thing we are obliged in duty to do: that further, it is the most easy thing in the world, it will put us to no manner of trouble, pains or self-denial: and not only so,

* Du Pin's History of Ecclesiastical Writers, vol. i. p. 75. Edit. Dublin. 1722.

but that also it is highly creditable and honourable. And which is the top of all, that the advantages and benefits we shall reap from it, are extremely great in all respects. If a man can make good all these things of the point he would persuade us to, sure all the world must account us out of our wits, if we do not follow his advice.

Yet all these things, it may evidently be made appear, are true of prayer, and that too in a higher degree than of most things in the world. What, therefore, can be desired in this exercise to recommend the practice of it to us, that it hath not? And what must be concluded of us, if (notwithstanding all this) we continue obstinate in our neglects of it. Give me leave to speak something to these several particulars.

First of all, doth it recommend any thing to our practice that is fit, decent and reasonable to be done? Then certainly we must needs think ourselves obliged to the constant practice of this point we are speaking of; for there is nothing more becomes us, nor is any thing more indecent and unreasonable than the neglect of it.

Is it not fit that the Sovereign Lord of us, and of the world, should be acknowledged by us? That we who do continually depend upon him, should ever and anon be looking up to him and expressing that dependance? Is it not fit that we who every moment experience a thousand instances of his kindness, partake of a thousand mercies and favours of his, and must perish the next minute unless they be continued to us? Is it not highly fit and reasonable that we should take notice at least of these things to this our benefactor?

We should think it very ill manners to pass by our Prince, or even any of our betters without saluting them, or some way or other testifying our respects to them, though they had no way particularly obliged us: but if we were beholding to them for our daily bread, to come into their presence without taking notice of them or their bounty to us, would be intolerable. How much more insufferable

therefore must it be to pass by God Almighty day after day; nay, to be in his presence continually, (as indeed we always are,) and yet neither to pay any homage or reverence to him, as he is our Supreme Lord, nor to make any acknowledgments, as he is our daily preserver and benefactor?

If we had any sense of ingenuity, we should blush to think of passing a day without several times lifting up our minds, and doing our respects to Almighty God; though there was no other ill in the neglect, than only the rudeness and ill manners that it discovers to us.

But secondly, the constant exercise of prayer is not only recommended to us under the notion of a very decent and reasonable thing, but as an indispensable duty. God Almighty hath most strictly charged it upon us, and we are transgressors of his laws if we do not practise it.

Nature itself speaks sufficiently plain in this matter. And wherever God hath to the law of nature super-added any revelation of his will, this duty we are speaking of fails not to make up a considerable part of it. It would be endless to mention all that is said upon this head by our Lord and his Apostles in the New Testament. They use abundance of expressions to this purpose. They bid us every where to lift up holy hands. In every thing to make our supplications known unto God. To pray in the spirit with all prayer and supplication, and to watch thereunto with all perseverance.

If it be said there is no such express command for prayer in that Revelation which was made to the Jews; I answer, it is a great mistake. The prophets do over and over again enjoin it as the principal part of the worship of God. And as for the law of Moses itself, it is obvious to observe, that the greatest part of it is concerning sacrifices. Now sacrifices, (if we will understand them right,) were nothing else but that form or method of putting up prayers to God, that was at those times used in the world: so that in truth, so far was prayer from

being left as a matter of indifference to the Jews, that most of their religion consisted in it.

And accordingly we find that all the devout men in that church, spent much time in the performance of this exercise. David's manner was to pray seven times a day. And Daniel took himself to be so much obliged to the frequent practice of this duty, that rather than break this custom of performing his solemn devotions three times a day, he would expose himself to the den of lions.

It appears then, that our obligations to this duty, are many and great, and such as there is no possibility of evading. But here is our unhappiness, that those duties which we are most strictly obliged to, are not those that we are always inclined to practise. There may be something in the most indispensable duties so harsh and unpleasant, so disagreeing with our appetites or interest; they may be so hard to be performed, so laborious, or so expensive, or upon some other account so ungrateful, that we shall naturally put ourselves upon the finding out of excuses for ridding our hands of them, and easily satisfy our minds for so doing.

But now, which ought in the third place to be considered, there are none of those pretences to be made against this duty of prayer, none of these inconveniences do attend it, but is so naturally, so easily performed, and so inoffensively to all our appetites and interests, that one would think nothing but mere laziness or stupidity could hinder a man from the daily exercise of it.

It requires no great parts, learning, or study, for the performance of it. The meanest capacity, the most unimproved understanding, if there be an honest heart, may perform it as well as the most learned man in the world.

It requires no labour or toil: the feeblest and most dispirited body that can but lift up eyes to heaven, and direct wishes thither, doth it as effectually as the most vigorous constitution.

It doth not go against the grain of any natural inclination, nor put the

body to any pain or hardship; nor doth it contradict any appetite or affection that nature hath implanted in us: no humour, but either the sottish or the malicious, the brutish or the devilish is distasted by it.

It puts us to no charge or expense in the world, save that of our thoughts; yet that is the noblest way of spending them; and if they be not thus employed, it is odds but they are employed much worse.

It is not at all consumptive of our time, for we may attend this work when we are doing other business: and there is no man so full of business, but he hath abundance of vacant spaces, which he will not know how to fill up to any good purpose, unless he hath learned this art of saving time.

In a word, there is no objection against it, it is one of the easiest, most natural, inoffensive duties in the world; nay, so easy is it, that the most selfish man, if he was to make his own terms with God Almighty could not desire to obtain his blessings he stands in need of upon easier. If all the mercies and benefits we do daily and hourly need, and consequently must expect and wish for, if they be not worth asking at the hands of God, or returning thanks for them, after he has bestowed them, they are worth nothing.

But besides the unexceptionableness and easiness of this duty, add to this, in the fourth place, that prayer is the most creditable and honourable employment that our natures are capable of. We account it, and very justly, a mighty privilege and dignity to be known to princes and great men: to have their ear, and to enjoy the liberty of access to them at all times: but what is this to the honour and dignity we receive, in having leave given us at all times to come into the presence of the King of the world.

That we, poor sinful dust and ashes, should be permitted to speak to so transcendent a majesty! Nay, should have free liberty given us to converse with him as a friend! To open all our wants, to acquaint him with all our concerns, to make known every

thought of our hearts, and every affair of our lives to him! Nay, and to be assured that he will be so far from taking amiss this freedom in us, that he will favourably accept all our applications, and make as kind returns as we ourselves can wish for or desire! What greater honour are we capable of than this! O, therefore, how are they sunk below all the ambition of human nature, that will not take all opportunities of thus honouring and doing credit to themselves by the exercise of devotion!

But so selfish are the spirits and tempers of many of us, that nothing will work upon them, but the considerations of gain, of profit and advantage: let us see, therefore, what of this kind we may promise to ourselves from prayer; which is my fifth and last consideration.

And let the point be put upon this issue: let all that has hitherto been said go for nothing, if it does not appear that it is as profitable and gainful an exercise, as it is reasonable and due, as it is easy, pleasant, and honourable: let no man trouble himself about it, but throw off all thoughts of it for ever.

But in this respect also the motives to prayer are infinite. No man can number the benefits and advantages that accrue to us from it. Let it suffice to touch upon few of the many.

Prayer is the most proper means to ennoble, refine, and spiritualize our natures: were it not for this, it would be impossible to preserve our souls aloft in the midst of such a heap of earthly rubbish, with which they are overwhelmed. Our daily converse with material objects would wholly make us sensual, and the spirit would in a manner be lost in the flesh. And so it doth really fare with all those that live without devotion towards God. However they may retain so much worldly prudence as to enable them to govern their temporal affairs to their advantage, yet their souls do perfectly grovel upon the earth. They are utterly devoid of the spiritual life. They have no more sense of the noblest and best things, which it is the perfection of their faculties to be em-

ployed about, than a blind man hath of colours. Into this dull state we shall all sink, if we do not take care to maintain a constant devotion; for it is by that that the sense of goodness is kept alive in us. It is that that raises us above the world, and preserves our minds from the defilements of the earth, which by their continual mingling with material things, they would otherwise necessarily contract.

But further, prayer doth not only tend to the bettering and improving the constitution of our minds; but the benefits and good influences of it do extend also to all the affairs and actions of our lives. No body can tell but he that hath tried, how much devout and affectionate prayer doth dispose a man to go about his business in the world. So far is this exercise from hindering our employments, as is commonly pretended, that in truth it is a great furtherance to them.

Besides, it is the best antidote in the world against all disappointments and vexations that we can meet with, against every ungrateful and displeasing accident that comes upon us in the course of our lives. He that converseth much with God, and useth to make known all his concernments to him, is prepared to bear all things patiently and evenly, whatsoever happen, nor can he light into any circumstances of life which will not be, not only supportable to him, but easy also.

Add to this in the last place, that it is prayer that secures the blessings of God both upon our persons, and upon our labours; upon our basket and store; upon our families; upon our employments; and upon all that we have or do. So great is the virtue of prayer, that it turns all the actions of our natural or civil life, however indifferent they be, into actions of religion. And every thing that we have, or that comes to us, is thereby made a blessing of God, which without it perhaps might have been a cross and an affliction. It is prayer by which every thing and every action is sanctified to believers.

Several other benefits and advantages to be reaped from the conscien-

tious practice of this duty might be mentioned; but those already enlarged upon, if duly considered, are sufficient to recommend it to any man whatsoever that hath the least kindness for himself.

All those, therefore, who have any care and concern for themselves, let them above all things take care to mind their prayers; let them pray to God in private; let them pray to God in their families; and let them join as often as they can with the prayers of the church. This is the best method they can take for the reforming their lives, and for the growing in all virtue and goodness; and the more they practise it, the more they will like it: and if they persevere therein, they shall find the comfort of it both in the grace and assistance they shall receive from the holy spirit, for the vanquishing all their lusts and corruptions, and in the blessings they shall procure from God, both to themselves and their families, and all their affairs and concerns; and, lastly, in the everlasting salvation of their souls in the day of the Lord Jesus.

Report of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina; made at the Anniversary of the Society, January, 6, 1818.

In recurring to the events of the past year, the Board of Trustees are impressed with feelings of deep and solemn interest: and while they express their liveliest gratitude to the Almighty, for the increasing prosperity of the Society, they have, at the same time, to lament the removal from the abodes of men, of some of its dearest friends and most zealous members.

It is with the most heartfelt sorrow, that the Board of Trustees record the death of the late President of the Society, the *Right Rev. THEODORE DEHON, D. D. Bishop of the Diocese of South-Carolina*. In a season of more than usual sickness and mortality, he fell amongst the first victims of the fever which desolated our city,

and died, on the 6th of August, after an illness of six days; in the 41st year of his age, and in the fifth of his Episcopate. To the Society, and to the Church in this diocese, the death of this great man has been one of the most afflictive dispensations of the Divine will. Well may they say with the prophet, "the joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe unto us, that we have sinned."—From the earliest period of the Society, the name of this distinguished prelate has been identified with its prosperity. Moulded into its present form by his judgment; influenced by his wisdom, and supported, greatly, by his zeal, it has grown in strength, and has already attained to a prospect of usefulness, equal to the wishes, and beyond the expectations, of its most sanguine friends.

The life of this excellent and learned man, was one continued scene of virtue, piety, and benevolence.—From his earliest years religion marked him for her son, and as he "increased in wisdom," and "waxed strong in spirit," the influence of her divine precepts controlled all his desires, and directed all the affections of his soul. His zeal and perseverance in the cause of the Redeemer, were only equalled by the fervour and sincerity of his devotion. Wherever duty or affection called him, the same amiableness of disposition and active piety animated his conduct and adorned his character. Whether performing the highest functions of the Apostolical office, or exercising the ordinary duties of a parish priest; whether in the midst of his family, his clergy, or his friends, unfolding the mysteries of religion; illuminating the pages of science and of secular learning; or discharging all the tender duties of domestic life; whether enlivening the board of hospitality, or administering to the wants and comforts of the poor; whether presiding at the head of the Society, or superintending the details of its operations, the same beneficent and pious principles filled his heart and guided all his ways.

Immediately after his lamented death, the Board of Trustees, among other expressions of their feelings, unanimously adopted the following resolutions:—

“*Resolved*, That under a deep sense of the great loss sustained by this Society, in the death of its president, the trustees do enter into a mutual engagement to be more zealous in pursuing the welfare of this institution, so important to the church, and, as they believe, to the general interest of the Religion of Christ.

“*Resolved*, That it be recommended to the members and friends of the Society, generally, to present to the Throne of Grace, their humble and fervent supplications, that God, our Redeemer, would graciously continue his care of this institution; that he would give to its officers the spirit of zeal and wisdom to preserve its principles; to increase its resources, and to extend its benevolent and pious influence.”

The Board of Trustees feel great pleasure in stating, that in conformity to a benevolent intention expressed by Bishop Dehon, some time before his death, they have procured for publication, his admirable *Discourses on Confirmation*, and also, his *Address*, after administering that Holy and Apostolic Rite; and that they are now transcribing for the press.

The Board have likewise to state, that another member of their body has recently been called to his great account; one, whose name is co-eval with the Society, and who was one of its first trustees. His amiable and virtuous life; his piety and zeal in his Christian calling; his universal benevolence, and his warm attachment to the interests of the Society, make the Board deeply sensible of the loss they have sustained by the death of Mr. JOHN BALL.

The Board of Trustees feel great pleasure in stating to the Society, the continuance of that pious and impressive practice of making *Children*, at their baptism, *members for life*. To these endearing objects of our affection and care, it will doubtless be a subject of grateful recollection, that

when they were made “*Members of Christ, and Children of God*,” they, at the same time, were admitted into fellowship with a Society, whose only object is, to promote the Redeemer’s Kingdom; by dispensing the knowledge of Divine Truth to the poor and needy in Christ, and by providing for them the ministers of his word and the ordinances of his church.

The board further state, with feelings of gratitude to God, that the Society continues to increase in strength, and, consequently, in the means of doing good. During the last year there was an addition of *twenty-one* to the list of *annual subscribers*; and *fifteen* were received as *members for life*. The Board of Trustees earnestly recommend to the pious and the charitable, who are desirous of enlarging the kingdom of God our Saviour, by promoting the great and beneficent object of the Society, to become *members for life*. They who pay to the treasurer *fifty dollars*, are not called upon for any further contributions; and as this money goes into the “*Permanent fund*,” the principal of which cannot be used, the *members for life* contribute to the perpetuity of the institution, and in a greater degree than the *annual subscribers*, promote its prosperity and increase its usefulness.

During the last year contributions have been received from the following churches: *St. Philip, St. Michael, St. Paul*, Charleston; *Prince George*, Winyaw; *Trinity*, Columbia; and *St. Helena*, Beaufort. The Board of Trustees most sincerely thank them for their continued liberality, and for their zealous exertions for the prosperity of the Society; and they humbly trust, that a beneficent God will realize to the Donors, the words of his Son: “*It is more blessed to give than to receive.*” To the Churches from which nothing has been received, the Board respectfully offer a word of exhortation; and that word is Christ’s; “*Go, and do thou likewise.*”

The success which attended the labours of the first Missionary whom the Board of Trustees employed, has always been to them a source of encouragement and joy. They have long

been solicitous to send other labourers into the vineyard, but Clergymen could not be obtained. They know that there are in many parts of the Diocese, numbers of the Episcopal communion, who have long been deprived of the opportunity of worshipping the Almighty after the manner of their fathers, and of receiving the appointed ordinances, according to the rites of our Church. They know "That the harvest truly is great, but" they likewise know that "the labourers are few." Yet, feeling the importance of this great object, they have anxiously kept it in view, and embraced the first opportunity of affording to the vacant parishes, the services of the Church. It was not, however, until the present season that they were able to accomplish it; and they have now the satisfaction to state to the Society, that they have employed the Rev. Mr. MULLER as a *Missionary*, for three months; and have directed him, during that period, to officiate, at least twice, in each of the following Parishes: "the Churches in St. James' Santee; the Church near the North Santee River in Prince George's Parish; the Church in St. Thomas' Parish; in Lower Clarendon; in Upper Clarendon; in Statesburgh; in Camden, and in Matthew's Parish."

In the past year application was made to the Board of Trustees, in behalf of Mr. JOHN A. L. NORMAN, of Georgetown, who was desirous of devoting himself to the service of the Ministry in the Episcopal Church. Having produced to the Board satisfactory testimonials of his attainments and piety, and having subscribed to the usual declarations, he was sent to the South-Carolina College, under the patronage of the Society, to complete his education, preparatory to his commencing the Study of Divinity.

Several subscriptions have been obtained for the *Church Building Fund*, the plan of which was annexed to the last Report. It is, however, evident, that some time must elapse before this fund will be adequate to the great objects for which it was intended. Doubtless, if this plan had been devised and supported some years ago,

there would now have been a more animating prospect of its accomplishment: there would now, most probably, have been a fund sufficient to erect a Church every five years in the city, and in the country still more frequently. And where Churches were already erected, either to have afforded the means of repairing them, or of contributing to the support of "an able Ministry." But these reflections should be an encouragement for perseverance, and an inducement to the rich and the charitable to devote their future exertions to the attainment of objects so well pleasing to God, and of such inestimable benefit to man. A benevolent Christian, not only calculates upon the immediate good that may result from his exertions in the cause of religion and virtue, but likewise upon the benefits which he may, at the same time, confer upon the rising generation. The Board of Trustees, therefore, earnestly recommend this Fund to the patronage of the friends of the Church, throughout the Diocese.

The *Theological Library* belonging to the Society, was, in a great measure, established by the subscriptions and donations of many pious and charitable persons. And although it has existed but two years, yet it contains many scarce and valuable works. It now consists of 470 volumes; among which are nearly all the Books directed by the *House of Bishops* to be used by the Students of Divinity in the course of their Theological Studies. During the last year donations of Books were received from the Rev. Mr. Campbell; Rev. Mr. Muller; Mr. Henry Gibbes; Colonel Samuel Warren; Mr. Thomas S. Grimke; Mr. Schenck, and Mr. Higham.

Since the last Anniversary, there have been distributed by the Board of Trustees, 118 Bibles; 169 copies of the *Book of Common Prayer*; 48 of *Nelson's Christian Sacrifice*; 209 of *Gibson on the Lord's Supper*; 186 of *Gibson on Family Devotion*; 173 of *Gibson on the Observance of the Lord's Day*; 193 of *Stevens on the Church*; 168 of *Synge on the Knowledge of Religion*; and 202 of *Synge's Answer*

to the *Excuses for not coming to the Lord's Supper*; making a total distribution of 170 *Bibles*; 569 copies of the *Book of Common Prayer*; 418 of *Nelson's Christian Sacrifice*; 300 of *Porteus's Evidences of the Christian Revelation*; and 2722 *Tracts*. Many of the *Bibles* and *Prayer Books* have been distributed among the Children who attend the *Sunday School*, lately established by the subscriptions of individuals under the control of the ecclesiastical authority of the Diocese. The Society will permit the Board to state, that this interesting and pious Institution, fully answers the expectation of its founders; and that there is reason to believe that it will, under the good Providence of God, be the means of giving to the rising generation, a course of Religious Catechetical instruction, which, to the youthful mind, could not, probably, be so well communicated in any other form; while, at the same time, it affords an opportunity to the Parents of these Children, as well as to other persons, to acquire a knowledge of the Doctrine, Discipline and Worship of the *Protestant Episcopal Church*, and thereby to discern the "beauty of holiness" in its public service.

The Board of Trustees having now laid before the Society, a brief account of their proceedings since the last Anniversary, affectionately commend all its Members to the love and favour of God; and they humbly "beseech him to keep his Church and Household continually in his true Religion, that they who do lean only upon the hope of his heavenly grace, may evermore be defended by his mighty power, through Jesus Christ our Lord. Amen."

In behalf of the Board of Trustees.

JOHN C. FABER, *Chairman*.

January 6th, 1818.

Extracts from the *Journal of the proceedings of the Annual Convention of the Protestant Episcopal Church in the State of South-Carolina; held in St. Michael's Church, Charleston, from the 17th to the 21st of February, 1818, both days inclusive.*

This being the day appointed for the annual meeting of the Convention of the

Protestant Episcopal Church in the State of South-Carolina, several of the clergy and lay delegates attended in St. Michael's Church at half past 10 o'clock; when divine service was performed by the Rev. William Percy, D. D. and the Rev. John Jacob Tschudy, and a sermon, suitable to the occasion, preached by the Rev. Andrew Fowler. To these usual solemnities was added the celebration of the Lord's supper, according to a standing rule of the Convention.

After divine service, the Rev. Paul T. Gervais was called to the chair, and the Rev. John Jacob Tschudy acted as Secretary.

* * * *

It appearing that a quorum was assembled, the Convention proceeded to the election of a President, and of a Secretary and Treasurer, by ballot; when it was found, that the Rev. C. E. Gadsden, D. D. was elected President, and the Rev. John Jacob Tschudy unanimously re-elected Secretary and Treasurer.

* * * *

The following was moved by the Hon. Theodore Gaillard, and unanimously adopted:

"It has pleased Divine Providence, in his inscrutable wisdom, to take from this church its Bishop. *He was a burning and a shining light, and we rejoiced for a season in his light.* Talents of the first order, knowledge deep and extensive, virtue pure and exalted, zeal happily tempered by discretion,—in fine, the distinguishing excellencies of the sincere christian and the devoted minister render his removal a signal calamity to the church and to society. Time has not weakened in the smallest degree the impression of his uncommon merit; and the recurrence of this meeting has opened anew the wounds of our church. The members of this convention would mingle their sorrows on this occasion, and in expressing their feelings seek some alleviation.—Therefore

"Resolved, 1st. That this Convention retain a lively recollection of the invaluable life, and the distinguished services to this Diocese, and the Church in general, of our late revered and beloved Diocesan.

"2dly. That this Convention will in their prayers earnestly supplicate the mercy of Almighty God on this bereaved Church, and especially that he would be pleased to guide them in the choice of a successor to the Episcopate; and they do affectionately request the prayers of all the members of our Church on this most important occasion."

On motion of the Rev. Mr. Gervais, Resolved by all the Churches, excepting one, that the Convention forthwith proceed to the election of a Bishop.

* * * *

The Convention then proceeded to the

election of a Bishop; when the Rev. Nathanael Bowen, D. D. was found to have the unanimous suffrages of all the clergy and the churches.

It was moved by the Rev. Mr. Gervais, and unanimously carried, that the President appoint two gentlemen to inform the Rev. Dr. Bowen of his election to the episcopate.

Whereupon the Rev. Mr. Gervais and the Rev. Mr. Tschudy were appointed for that purpose.

* * * *

The report of the Standing Committee was read, approved of, and confirmed.

Resolved, on motion of Gen. Huger, that so much of that report as respects the death of the late Bishop, and likewise as regards the Sunday Schools, be entered on the journals of the Convention.

In compliance with the said resolution, the following is extracted from the report of the Standing Committee:—

Proceedings of the Standing Committee respecting the death of the late Bishop.

"The Committee appointed at the last meeting, to express the sentiments of this Board, in relation to the loss sustained by the Church in the death of its Bishop, and to consider what proceedings are rendered necessary by that unexpected and distressing event, beg leave respectfully to submit the following observations:—

"In the Christian Church the Bishop is the chief counsellor in spiritual matters, the guardian of its unity in faith and worship, the only dispenser of the apostolical and useful rite of confirmation, and the only means of preserving the succession of the sacred ministry. Without a Bishop, the church is in an imperfect state, as a body without a head.

"The diocese of South-Carolina had been for more than ten years without this important officer; and an indifference to the distinguishing principles of our church was gradually extending itself. By a happy union of sentiments in both the clergy and the laity, the Rev. Dr. Dehon was elected Bishop; and the difficulties in his own mind, in the way of his acceptance of this office, being happily removed by a kind Providence, he was consecrated on the 15th October, 1812. To the duties of this station he immediately devoted himself.

"He administered confirmation to a great number in most of the parishes of the diocese. He visited every parish under his care, and, by particular request, the church in Georgia; and considering that he had the sole charge of a very large congregation in this city, that our climate permitted him to travel only during half of the year, and that many of the churches were remote from his residence, his visitations were very frequent. He consecrated several churches, and was active in endeavour-

ing to revive the worship of the church where it had been neglected, and to establish it in those places where it was unknown, and particularly in Columbia, the capital of the state, and the seat of its College. He presided in the convention of this diocese with singular dignity, judgment, and impartiality, and in his annual addresses enforced the best cautions and directions in the most affectionate and persuasive manner. He guided the conduct of the clergy by the influence of affection, and encouraged them by his example to love each other and their sacred calling more and more. He took every opportunity to encourage capable persons, and particularly pious and intelligent youths, to devote themselves to the ministry; superintended in a detailed and particular manner the studies of the candidates; and, before he ordained them, strictly examined their proficiency in every branch required by the canons. He uniformly attended the meetings of the General Convention of the church, although from the remoteness of this diocese from the place of session, and the season in which they were held, he was subjected to much inconvenience and hazard of health and life. He discharged the various functions of the apostolical office with a dignity and feeling of the most engaging character.

"Deeply afflicted by the loss of services so valuable, and of an example so instructive, the Ecclesiastical Authority of the diocese have deemed it proper to adopt the following resolutions:

"*Resolved*, that the Standing Committee feel their responsibility greatly increased by the death of their Bishop, and they now engage themselves to the church to do all they can to promote her welfare.

"*Resolved*, that the Secretary of the Standing Committee be requested to write to the Right Rev. Wm. White, D. D. presiding Bishop of the Protestant Episcopal Church in the United States, informing him of the melancholy loss which the church has sustained in the death of the late Right Rev. Theodore Dehon, D. D. Bishop of the diocese of South-Carolina, on the 6th of August, 1817. And that the presiding Bishop be requested, when he communicates this mournful bereavement to the venerable House of Bishops, to solicit the prayers of our Right Rev. Fathers in behalf of the clergy of this diocese, that the Almighty would graciously bestow upon them a double portion of his spirit, that they may daily increase in wisdom, piety, and zeal, and so faithfully and diligently discharge their sacred functions, that God may be glorified, and man be saved.

"*Resolved*, that it be respectfully recommended to the Ministers, the Vestries, and the congregations in this diocese, to meditate seriously on this afflictive dispensation of Divine Providence, to humble

themselves before God, and to beseech him fervently and frequently through Jesus Christ our Lord *to rule and govern his holy church in the right way.*

"Resolved, that the Ministers and People of our church in general be requested to supplicate the divine mercy in behalf of an afflicted church.

"Resolved, that a copy of these proceedings be transmitted by the Secretary to the Right Rev. Bishop White, and also to the Rector and Vestry of every Parish in this diocese, that it may be read in their respective churches in this diocese."

Proceedings of the Standing Committee, relative to the establishment of Sunday Schools.

"The Standing Committee were informed, that the persons, who held subscription papers for the establishment of a Sunday school in our churches, were desirous of paying over the several sums collected by them to some authorized agent, for the purpose of carrying that object into effect; wherefore it was on motion resolved unanimously:—

"First, that this Committee do appoint a Treasurer to take charge of the Sunday school fund, and to report quarterly his receipts and disbursements to this Committee; and that, so soon as a Bishop shall be appointed for this diocese, this fund shall be paid over to him, in conformity to the design of the original contributors thereto.

"Secondly, that a Catechist be immediately appointed, subject to the control of this Committee, whose duty it shall be to instruct his pupils on the Lord's day, in conformity to the plan signed by the subscribers; and that he shall be authorized to draw from the Treasurer for his services for the first quarter the sum of \$150.

"Thirdly, that in conformity to the original proposals, which were signed by the contributors, the contributions of the subscribers for life shall be immediately vested in such stock as the Standing Committee may direct, so as to create a permanent fund for the benefit of Sunday schools, on the principles of the Protestant Episcopal Church in the United States of America."

"The Committee proceeded to an election; and the Rev. Andrew Fowler was elected Catechist, and the Rev. F. Dalcho, M. D. was elected Treasurer."

The Rev. Mr. Gervais, from the committee appointed to wait upon the Rev. Nathaniel Bowen, D. D. and inform him of his election to the Episcopate, reported that they had performed the duty assign-

ed to them, and had received from him an answer by letter: which letter was handed to the President, and read to the Convention.

Whereupon it was moved by Mr. Bay, and unanimously adopted, that the letter of the Bishop elect be entered upon the journals; which is as follows:—

To the Rev. Paul T. Gervais, and the Rev. J. J. Tschudy.

GENTLEMEN,

You are aware, that it is now too late for me to hesitate to assent to the wish, with the expression of which, you have been charged, in behalf of the Convention of the Protestant Episcopal Churches of this State. Yet you will readily conceive, with what feelings I find myself in circumstances, which constrain my acceptance of the Episcopal office, as the immediate successor of one, so eminently qualified for it as he was, of whom it has been the will of a mysterious Providence that this diocese should be bereaved. Should I, however, be canonically invested with this office, I will endeavour to perform its duties; trusting in the Lord "who heareth prayer," for aid to sustain its burden; and looking with an animating confidence to the same candour and kindness of my brethren, both of the clergy and laity, in which I am invited to this station, for the countenance, assistance, and support, in the active discharge of its obligations, which I shall so indispensably require.

But while I thus assent to the wishes of my brethren, expressed in a manner which encourages the persuasion, that I could not decline them, without violating duty; it becomes me to say to the Convention, through you, that, under existing circumstances, the Parish of which I have consented to be the minister, must chiefly claim my time, attention and care; and that I shall, unavoidably, be restricted in the exercise of the functions of the Episcopate, within the limits which my duties as the Pastor of a particular congregation will prescribe, until the diocese shall by some assistance extended to the necessity of the case, enable the vestry of St. Michael's Church, to associate with me a second minister in the performance of those duties. The liberal exertions made by the vestry and congregation of that church to provide for the support of the office, which I am to sustain in relation to them, superadded to the intimate and interesting nature of that relation itself, certainly give their case a peculiar claim to anxious consideration on my part, and will, I trust, be deemed by the Convention a good title to similar consideration on theirs; especially when it is recollected, that to the lot of *that Church*, it fell, to maintain the Episcopate in the last instance, and to surrender largely to the de-

* The Sunday Schools of the Protestant Episcopal Church in South-Carolina, it appears, recognize the same principles on which the Sunday School Societies in Philadelphia and New-York are instituted.

mands of their sister churches, the much valued services of their only minister.

Permit me also, gentlemen, to convey to the Convention through you, my thanks for the honour which this expression of their sentiments has done me; and accept for the kind and affectionate manner in which you have borne it to me, the cordial acknowledgments of your affectionate brother,

N. BOWEN.

Charleston, Feb. 18, 1818.

[Further extracts in our next.]

Practical Notes on Genesis.

Extracted from D'O'LY's and MANT's Family Bible, the first Number of which is now ready for delivery by Messrs. T. & J. SWORDS. The notes between brackets are added to the American Edition.

Chap. iii. ver. 6. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

6. *And when the woman saw, &c.]* She could conclude that it was good for food, only by the serpent's eating of it before her eyes, and by seeing that he did not thereupon die, as God had threatened: so she gave him credit and distrusted God's word. *Bp. Wilson.*

— *did eat]* Her sin was great and various; being guilty of ambition, incredulity, ingratitude, curiosity, inordinate desire, open rebellion against God, and the drawing aside of her husband, and the involving of him in sin, and their posterity in misery also. *Bp. Kidder.*

— *and gave also unto her husband with her;]* Besides the aggravations common to both our parents, Eve adds one more to her weight, in that she was not content to sin herself alone, but she allured and drew her husband also into the like horrible transgression with her: whereby she was not only guilty of her own personal sin, but of her husband's also. And this added so much to her former sins, that St. Paul speaks of her, as if she had been the only transgressor; "Adam was not deceived; but the

woman being deceived, was in the transgression." 1 Tim. ii. 14. So great and horrible a thing it is in the eye of God to be the cause or mover of another's sin. *Jos. Mede.*

[— *and he did eat.]* Thus fell Adam; and with him the pride and glory of this lower world. The consequence of his fall, by every man who knows himself, cannot but be sensibly felt. Exclusive of a body, obnoxious to diseases, pains, and death, fallen man possesses a mind, in which the image of God, that distinguishing excellence of his original constitution, is now miserably defaced; having "a law in his members warring against," and bearing down "the law in his mind, and bringing him into captivity to the law of sin." A miserable picture truly; but a picture that should be constantly kept in sight; that man, knowing from whence he is fallen, may, with becoming humility and gratitude, embrace the plan that has been graciously provided for his recovery, by the renewal of that spirit which had been lost by the fall. *Daubeny.]*

BOOK OF COMMON PRAYER.

CLERGYMEN of the Protestant Episcopal Church, the Managers of Bible and Common Prayer Book Societies, and all other persons who associate for the purpose of distributing, gratuitously, the BOOK OF COMMON PRAYER, are respectfully informed, that large quantities of this manual are now on hand, and will always be kept for their accommodation, at the BIBLE AND COMMON PRAYER BOOK DEPOSITORY, No. 160 Pearl-street, New-York. The book is printed uniformly with those heretofore issued from the same place, and will be afforded to Societies, Associations, Clergymen, and other benevolent individuals who purchase for gratuitous distribution, at THIRTY CENTS EACH.

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